

THE
SECOND DIALOGUE
BETWEEN A
CURAT
AND A
COUNTRY-MAN;
CONCERNING THE
ENGLISH-SERVICE.

.....*Si propius fies,*
Te capiet magis. Hor.

Printed in the Year, 1711.

THE
SECOND DIALOGUE

AS BETWEEN
CURAT

AND
COUNTREY-MAN

CONCERNING
THE SERVICE



Printed in the Year 1753

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..... *Nostri sic Rure loquuntur.*

Curat. A good day to you, Gossip. *Country-man.* I wish you the like, Sir. *Cur.* I was just a coming in to your House. *Countr.* Nay, but I can't admit you, nor will I come within the reach of my Arm of you, till you have satisfi'd me in a Particular I am to enquire of you. *Cur.* Say on, pray. *Countr.* Did you, at your last Conference with me, miss any Money out of your Pocket? *Cur.* No, not a Farthing. *Countr.* Are you sure of it? *Cur.* Perfectly sure. *Countr.* Did you perceive me attempting any thing upon your Pocket? *Cur.* No, verily. *Countr.* Then, Sir, I take you Witness, that Dr. *South* has lyed most abominably, and that *in the Chair of Verity.* *Cur.* Why? The Famous Dr. *South*, the Publick Orator of the University of *Oxford*, you don't mean *him*, sure? *Countr.* Yes indeed, the very same Man. *Cur.* How, or wherein, has he lyed? *Countr.* You remember, Sir, I was pleading with you the other Day, what I thought both Reason and Conscience, against the *Service and Ceremonies of the Church of England.*

Cur. True. *Countr.* Then (says he to his Auditory) *rest assur'd*, that they (that is, such as plead against the Ceremonies) have a Design upon your Pocket, and that the Word Conscience is us'd only as an Instrument to pick it. This he preach'd before one of the greatest Auditories in *England*, the University of *Oxford*; and had the Impudence afterward to Print it. (1.) *Cur.* It was only a Sally of his Zeal, and he must be excus'd. *Countr.* What! Sir, excuse a Man for representing some hundreds of Thousands, of as good Fame and as great Substance as in *Britain*, as a Company of Pick-pockets. *Cur.* Yea, but Friend, tho' he spoke too Widely, I confess, yet you ought not to have term'd it so coarsly, as to say he *Lyed*. *Countr.* Alas, Sir, I'm but a Country-man, and know no other way of speaking, but to call a Spade a Spade, and give every thing it's True Name. *Cur.* But you should speak respectfully of so Great a Divine. *Countr.* A High Divine, you shou'd say. *Cur.* You distinguish then betwixt a Great Divine and a High Divine? Pray, what do ye call a Great Divine? *Countr.* I leave the telling of that to such as have better Skill, but as for a High Divine, I take him to be one, that puts off his Audience or Readers with Lies, Banter, and Bluster, instead of Reasons, who declaims powerfully, but argues none, and whose Zeal for Trash, Trifles, and notorious Falshoods, is so masterfull and unneighbourly as to juggle out both his Wit and Honesty. Or (at the best) who entertains People with a Flow of the high swelling words of Vanity, alias Rant, and Christens them Demonstration. *Cur.* I hope you don't think all that have drawn, in the Quarrel of the Liturgy, to be such? *Countr.* No indeed, I am never for censuring by the Lump. But I have had the ill Luck to find more than either one or two of them that way gifted, at least in their Writings on that Subject: (2) But I confess their Cause

(1) Serm. on 1 John 3d, verse 21. P. 335 Vol. 2d. (2) Such as Drs. South, Sacheverell, Gauden, Goodman, Heylin, Author of the Grand Debate resum'd, Conferers with the Presbyterian Ministers at Savoy &c.

needs much *Passion*. *Cur.* Why? *Countr.* Because it has so little Reason. *Cur.* Pray, insist no more on that. *Countr.* I shall not, and, Sir, I make you very welcome to my house, and I hope, you'll believe I have no Design upon your *Pocket*, having forwarn'd you. *Cur.* Go on then with your *Scruples* in the same Method as before.

I. *Countr.* Sir, You know the Form of Morning and Evening Prayer in the *Service Book*, and the Offices for Baptism and the Communion, &c. are pretty *Prolix*. *Cur.* They are so. *Countr.* They take up so much time often, that there is little room left for *Preaching*, sometimes none at all. *Cur.* 'Tis true. *Countr.* May not a Minister by the Rules of the Church shorten the Common Prayers at a time, or leave out some Parts of the other Offices, that he may save time for *Preaching*? *Cur.* By no means, I have the Canons of the Church in my Pocket and here is one of them.

(3) *All Ministers shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in Reading the Holy Scriptures, and saying of Prayers, as in Administration of the Sacraments, without Diminishing in Regard of Preaching.* *Countr.* Well, Sir, these common Prayers take up a Huge of Room, and more, I think, than falls to their Share; and I shall never be fond of Prayers that exclude *Preaching*: For I can't believe that ever God made one Duty to shuffle out another; and, seeing common Sense dictates, that 'tis as necessary to instruct People in their Duty, and to exhort them to it, as to Supplicate for Grace to them, to perform it, I can't understand, why *Praying* shou'd exclude *Preaching*, unless you intend to make Ignorance the Mother of Devotion. *Cur.* Ay you Presbyterians can never be satiate with *Preaching*. *Countr.* No, Sir, we are not (which I acknowledge is our fault) half so greedy of it, as the *Primitive* Christians were: For, they had ordinarily three *Preachings* at their Meetings, which were kept almost every day, and how many soever they were, the People were ready enough to entertain

them. (4) *Cur.* The Primitive Church might do as they pleas'd, but I must tell you the Church of *England* allows of *Unpreaching Ministers*, Nay, she appoints all such to be Excommunicate. (5.) as refuse to receive the Sacraments at the hands of *Unpreaching Ministers*. Nay, one Sermon in a Month (6) Nay, one in a whole Year, has been thought enough in most Parishes and Country Towns of *Wales*, and many in *England*, but they were sure to have the *Common Prayers* duly. *Countr.* You have truly astonish'd me, Sir, but, pray, tell me, When Christ sent forth his Disciples, did their Commission run, *Go Read Prayers*. *Cur.* No indeed, but, *Go Preach*. *Countr.* Does not the Apostle direct *Timothy* (7) and in him all Ministers to *Preach the Word*, and therein to be instant in Season and out of Season? *Cur.* Yes indeed. *Countr.* Then, Sir, I leave it to the World to judge how the Omission of *Preaching* can be justify'd under the Pretence of *Common Prayers*, (8.) and so I go one.

II. When a Minister of the Church of *England* goes up to the Pulpit to Preach, may not he *Pray* before he begin? *Cur.* By no means. *Countr.* Tell me ingenuously, Sir, is it so? *Cur.* it is indeed. *Countr.* Nay, but I'm unwilling to believe such an ill thing of the Church of *Englands* Constitution, for I hear there are several of them, that do use to pray before Sermon. *Cur.* 'Tis true, there are some of them have a *Tang* of the *Puritan*, or, at least wou'd fain please the *Puritans*, and such as these perhaps may do it. *Countr.* But are there any of them do it not? *Cur.* Any, do ye ask? Their *great Men* never do it, so far from that, they rate those that do it in a most terrible manner; witness Dr. *South* you were speaking of, who tells you, (9) *that the way of the Minister's praying in Pulpit before Sermon was first took up by an humor of Novelty, and that it is a Senseless and Absurd Practice, and that the Canons and Constitutions of the Church are*

(4.) *Cave's* Primit. Christ. Page 279, 280. (5) *Can.* 57.
 (6.) *Smart's* short Treatise of *Altars* Page 6. (7) 2 *Tim.* 4.
 verse 2. (8) See *Stillingsfleet's* *Letter* on this Head, page 333.
 (9) *South's* *Serm.* Vol. 2d. *Serm.* on *Eccles.* 5. ver. 2. pag. 186.

not responsible for it. *Countr.* I am loath to believe all this, for I remember the *Bishop of Norwich* in his late *Visitation Charge*, Anno 1709 (10) urges his Clergy to pray before Sermon, and enforces their doing so by the 55th Canon. *Cur.* 'Tis true, he does so, but you must know, he's but a *Whig-Bishop*, and we hate these with all the *Low-flyers* as much as we do you, as being *False Brethren*. And as for that 55th Canon, which he speaks of the the Great Divines of the Church of *England* interpret it only of that which they call * *Bidding Prayer*, and not of praying himself as the *Mouth* of the People. And even that same *Bishop* himself tells his Clergy, that he will not contend with them, if they Bidd a Prayer only, tho' they don't make on themselves. Besides, the Prayer enjoy'd by the said Canon is not like your Ministers Prayers before Sermon, which represent the *Sins* and *Wants* of the Congregation, and ask the *Pardon* of one, and a *Supply* of the other, but it is only an *Intercession* for the King, Queen, and Christian Church, &c. However, the Bishop's Exhorting his Clergy, as he does, is a plain enough indication that many of them neither do pray, nor Bidd Prayer before Sermon, tho' he (like a *Whig* as he was) would have them to do it.

Countr. Well, Sir, tho' they must not pray *Before Sermon*, yet may they not at least pray *After Sermon*? *Cur.* by no means. *Countr.* May I believe you in this? *Cur.* Yes, you may: For, No fewer than *eleven Bishops*, and I know not how many of the dignified Clergy, after *King Charles the Second's* Restauration, declare to the World their Desire in these Words (11) *We heartily desire that Great Care may be taken, to suppress those private Conceptions of Prayer Before and After Sermon.* And accordingly *Mr. Baxter*, having Preach'd before the *King* at *Whitehall*, was pull'd out of the Pulpit in the *King's* presence (12) for offering to pray *after Sermon*. *Countr.* Now pray, Sir, tell me,

(10) *Visitation Charge Page 25th.* * *Bidding prayer* is when the Congregation is desired, Secretly to pray for such and such things. (11) See Conference at the *Savoy* page 57: (12) *Great Dict. in Charl. 2d.*

why are they such Enemies to the Ministers praying in *the Pulpit*? *Cur.* The Reason is, because they derogate from the Excellency of the common Prayers in the Book, which are read from the *Desk*, as if they were not *perfect*. *Countr.* O, then you think the Common Prayers *perfect*. *Cur.* Yes, who doubts that, but such ill natur'd Cratures as *you* are. *Countr.* Tell me, Sir, Do the Common Prayers contain a Petition for the *Assistance* of the Minister that is to Preach (when there is Preaching?) *Cur.* No. *Countr.* Do they contain a Petition for a Blessing on what has been Preach'd? *Cur.* No. *Countr.* Then it seems they are not so *very* perfect, but that the Minister might be allow'd to put up a Petition of that Nature *himself*. However, Sir, You have open'd mine Eyes, and I hope in God neuer to hear a Sermon which the Minister dare not both *usher* in and *conclude* with a Prayer, and so am not likely to be your *Profelyte*. Yet I'm content to discourse a little further with you on this Subject of Prayer. *Cur.* Say on.

III. *Countr.* May not a Minister by the Rules of the Church of *England* conceive a Prayer, or pray *Extempore*, as they call it, upon *any* occasion; Suppose, in Baptizing, Marrying, giving the Communion, Visiting the Sick or the like. *Cur.* He must pray *no otherwise* but by the Book. *Countr.* A poor Country-man being suddenly taken ill, sends for the Priest in the *Night time* to Visit him. *Cur.* What follows? *Countr.* Unhappily the Country man has never a *candle* in his house; how shal the Priest read? *Cur.* The case is clear, the sick Man must want Prayers, to teach him to be better provided. *Countr.* Sir, it seems to me the strangest thing in the World, that the Ministers of the Church of *England*, being all (as they profess) the *Children of God by Spiritual regeneration*, must not yet open their mouth to cry *Abba Father*, but as they read it out of the Book. *Cur.* And do you then think there is any Excellency in *Extempory* Prayers? *Countr.* Yes, indeed I do. *Cur.* Then I must deal *roundly*, with you, to cure you of that *error*; I tell you, Friend, that *Extempore* Prayer, when

best performed, is nothing (13) but a business of invention and wit, and requires no more but a seeming imagination, a bold front and ready Expression. Countr. I thought, Sir, that our Saviour, the Apostles and Primitive Christians had all Prayed *Extempore*. Cur. What then? Countr. I think then, it looks something like Blasphemy, to say that *Extempore* Prayer when best performed is nothing but a Business of Invention and Wit, but pray Sir, why should ye be so fierce against *Extempore* Prayers: Cur. 'Tis out of pure Love to the Church of England, For I am satisfied in my Conscience (14) that, that Intoxicating Bewitching cheat of *Extempore* Prayer has been all along the Devil's Master-piece and Prime Engine to overthrow that Church by. Countr. Sir, I'm sorry to hear any Body talk at that Desperate rate, will you call that a Master-piece of the Devil, which is the Effect of the Spirit of God? do you think that these that pray *Extempore*, may not Pray by the Spirit? Cur. Ay, there's true Presbyterian Cant. Yes, your Ministers pray by the Spirit, I confess, but know ye what Spirit it is, Let all their *Extempore* harangues be considered, and duely weighed, (15) and you shall find a Spirit of Pride, Faction, and Sedition, predominant in them all: the Only Spirit which those Impostors do Really and Indeed Pray by. Count. Matth. 12. ver. 31. 32. Cur: You are muttering somewhat in to your self, I think. Countr: 'Tis true, Sir, but that which I have to say to you, is, that the Reproaching people with praying *Extempore*, and praying by the Spirit, is a Sign of a prophane heart, and of such as are altogether Strangers from the power, and comfort of the Duty. Cur. Right Whig over again, I knew you would not flint, till you gave Signs of the heart, your Ministers teach you such Stuff as that. Countr. Our Saviour has taught us (16) by their Fruits ye shall know them; and as for this particular. I repeated only

(13) South's Serm: ubi Supra page 137. (14) South ubi Supra page 139. (15) ibidem. (16) Matth. 7. 20.

the words of Dr. *Wilkins* Bishop (17) of *Chester*. *Cur.* Yes, another *Whig* Bishop, Brother in Law to *Oliver Cromwell*, what better could be expected from him? But Friend you suffer your self to be Deluded, for I do not in the least question, but the chief design of such as use the extempore Way, is to amuse the unthinking Rable, with an admiration of their Gifts, their whole Devotion proceeding from no other principle, but only a love to hear themselves talk. And, I believe, it would put *Lucifer* himself hard to it, to outvie the pride of one of these fellows, pouring out his Extempore stuff amongst his ignorant, whining Faction Followers, listening to, and applauding his copious Flow and Cant, with the Ridiculous accents of their impertinent Groans (18) *Countr.* Sir, you have declaim'd very powerfully, and I refer it to all the sober part of the World, to judge, if one that talks at that rate, is not fitter for *Bedlam* than a *Pulpit*, you have fairly justified the Picture I drew of a *High Divine*, a great deal of *Bluster*, and a Spice of *Blasphemy*, is all the *Logick* we are to expect from him. *Cur.* But can you have the Confidence to deny but that these that plead for *Extempore* Prayer, do it only that they may vent their Passions, insinuate their Jealousies, disseminate their pernicious Principles, and foment a Faction. (19) *Countr.* Yes, Sir, I can deny it, for I know it to be *Monstrously* false and am sure, you cannot bring *Evidence* of it. *Cur.* Evidence! why, the Great Masters of the *Extempore* Gift in the Late Times (20) used to *Lybell* the King in the Lord. *Countr.* As how Pray? *Cur.* In their *Extempore* effusions they used to pray, that God (21) would Turn his Heart, and Open his Eyes, as if he had been a Pagan; *Countr.* A very Hainous Fault sure, and a strong Argument no doubt but is there any thing above the Degree of an *Idiot*, will say that none want to have their hearts turned or Eyes Opened, but such as are Pagans: a little *Flashy*

(17) Gift of Prayer page 10. (18) Dr. *South's* Serm. ubi supra page 136. (19) Grand Debate Resumed page 1st. (20) *South's* Serm. ubi supra page 138. (21) ibidem.

wit, Sir, (which by the by is seldom found in company with a *solid Judgement*) makes agreeable enough Conversation over a *Bottle* or at a *Drinking Table*, but in the *Pulpit* whence I suppose you borrowed that Stricture of yours) 'tis intollerable. But that I may give you a particular answer, In the first Place I must take the freedom to tell you, That if the Church of *England* and our own Episcopal Clergy at home had made such a Prayer for the late *K. James*, when he was upon the Throne, and had not *blown* him up with the false Notion of *Passive Obedience* and *NON-Resistance*, which they never meant to keep longer than their own *Persons* or *Perquisites* began to be invaded, they had probably sav'd the three Nations a hunder Thousand Lives, and a hunder Millions of Money by Modest Accompt. *Secondly*, If *Praying Extempore* be so dangerous in point of *Faction*, I'm sure *Preaching* is much more so, and has been found to be so in Experience, Witness *Sibbors* and *Manuaring*, *South* and *Sacheverell*, &c, who have Inflam'd Humors, Preach'd Sedition, rais'd Mobs, and been the Cause of more Blood-shed than all the *Extempore* Prayers of Presbyterian Ministers since the Reformation. If then your Argument be good, all *Preaching* ought to be discharg'd, as it has been oftner than once (22) in *England*, since the Reformation.

Cur. But, Friend, consider, pray, *can any Sober Person* (23) *think it reasonable, that the publick Devotions of a whole Congregation should be under the Conduct and at the Mercy of a PERT, EMPTY, CONCEITED, HOLDER-FORTH, whose Chief if not Sole Intent is to vent his Spiritual Clack.* *Countr.* No indeed, Sir, no *Sober Man* will think that reasonable, but, pray, tell me, Are all the Divines of the Church of *England* or our Episcopal Divines here in *Scotland*, who are so fond of the *English Service*, such *Pert, Empty, Conceited* Fellows, not one of them of so much Discretion, that they dare be trusted with the publick Devotions, except as they *Read* them out of the Book. I

(22) See *Burnet's Hist. Reform. Abridg.* page 64; and Page 349, part 2d. (23) See *South's Serm. ubi supra* page 137.

confess you have given a good Character of your Selves. Again I ask, can any sober person think that a Minister who is of Ability enough to tell People their Duty in *Preaching*, shou'd yet be absolutely unfit to *Pray* for them? That I think, Sir, passes all common Understanding.

Cur. But, *Gossip*; I have a more weighty Consideration yet behind. You know the Sins and Wants; and Mercies needfull for a Congregation [at least such as can be mention'd in a promiscuous Auditory] are generally much the *same* at *all* times, and what need is there then of *Extempore* Prayer? Do you think that God is to be complemented with a *Change of words* or a *Set of new Phrases*? (24) *Countr.* No surely, I have no such thought, but then I answer. *First*, The Question betwixt you and us is not Whether *FORMS* in publick Worship be *LAVVFULL*, but Whether they be *Absolutely Necessary*: For the Church of *England* allows of nothing but *FORMS* in Prayer, Nay, nor of *ANY OTHER FORMS*, but such as the Church has set, calling all other Prayers whether Compos'd or *Extempore PRIVATE CONCEPTIONS*. *Secondly*, 'Tis true, God is not to be taken with *new Phrases*, but surely the Church is oblig'd to follow *such a Method* in her Devotions, as may be most *Affecting* to the People that are to join, and may make them most Attentive and Intense, which a *Change* certainly does in the Experience of the *Generality* of Men. *Cur.* Yes indeed, with the Generality of the Mob and *Rascal Multitude*, but not so with People of Sense or good Taste. *Countr.* Say you so, Sir? Then for an Instance I'll produce you the Judgement of one, whose Sense was never doubted, and who was thought to have as fine a Taste as any Man in *England*. Sir *W. Coventrie*, after he has reprov'd the impertinent Ramblings of some, which indeed deserve to be reprov'd wherever they are. *On the other side* (25) (he adds) *there may be too great Restraint put upon Men whom God and Nature hath distinguish'd by blessing them with a happier Talent, and not*

(24) *South ubi supra*, Grand Debate Resumed. (25) Character of a Trimmer, page 48.

only by giving them good Sense but a powerfull Utterance too, has enabl'd them to gush out upon the attentive Auditory with a mighty Stream of Devout and unaffected Eloquence. When a Man so qualify'd, endu'd with Learning too, and above all adorn'd with a good Life, breaks out into a warm and well deliver'd Prayer before Sermon, it has the Appearance of a Divine Rapture, he raises and leads the Hearts of the Assembly in another Manner than the most Compos'd or best Studied Form of Set Words can do. And the PRAYWEES who serve up all their Sermons with the same Garnishing wou'd look like so many STATUES or MEN of STRAW in the Pulpit, compar'd with those who speak with such a powerfull Zeal that Men are Tempted at the Moment to believe, Heaven it self has Dictated these Words to them. Now, Sir, find me if you can, any thing was ever spoken so Sensibly and so Nobly in Favour of Set Forms, and you shall gain me. This is so far from being possible, that I can produce you the Testimony of an English Bishop himself (26) asserting that Prayer by Book is commonly Flat and Dead, and has not that Life and Vigour in it to Engage the Affections, as when it proceeds immediatly from the Soul it self, and that Set Forms do especially expose People to Lip-Service and Formality. And I may appeal to your own Judgement Whether, if the Ministers of the Church of England had been ty'd up till now to the Reading of the Homilies, without being allow'd to make Sermons of their own, both they and their Auditories had not nauseat on them ere this time, And yet I have a strong Impression that the Homilies are as compleat a Body of Sermons, as the Liturgy is of Devotions. Cur. Nay but, Friend, there lies this Exception against Extempore Prayers, That Ministers either thro' Weakness or Inadvertency are apt to stumble into Petitions which the Auditory cannot join with. Countr, 'Tis true, Sir, but then I Answer First, (27) If he, who is the Mouth of the Rest,

(26) Wilkin's Gift of Prayer, page 9, 10. (27) Wilkin's Gift of prayer page 10.

stirre Impudence deliver that which we can't approve of, God does not look upon it as *our* Prayer, if *our* Desires do not say *AMEN* to't. *Secondly*, There is a *Cure* to be had for this. *Cur.* What, pray? *Countr.* This, to wit, To choose Ministers of that Sufficiency and Discretion that no such thing may be fear'd from them. *Cur.* But how shall such Ministers be got for *every* Congregation in *England*? Is it to be expected, that poor *Curats* upon 15 or 20 Pound, a year should be of such Sufficiency. *Countr.* Let them put away *PLURALITIES*, and make a more *equal* Dividend of the Revenues of the Church, and then, I doubt not, there may be a competency for a man of Sufficiency in *every* Congregation. *Cur.* But, Friend, it is the great Honour and Support of the Church of *England*, that she has so many of the Sons of the Nobility and Gentry among her Clergy, and how should these be suitably provided for, if *Pluralities* were taken away? *Countr.* Nay, Sir, I can say nothing to that, if they will starve their *Souls*, to provide for their *Sons*, who can help it? But in the mean time [28] it seems to be no very good Constitution, where these that do not Feed the Flock, do yet Eat of the Milk thereof, and those that don't Serve at the Altar, do yet Live by it.

Cur. But *Gossip*, the Gift of Prayer is a Business of vast Difficulty to be attain'd, and why should Ministers be put under that Difficulty, when the Common Prayer may relieve them of it? *Countr.* Sir, 'tis of such Difficulty (29) that it be but Seriously attempted (as all Religious businesses ought to be, 'tis easie to be attained by any one that has but Common capacity. and natural Reason seems to dictate this; for is there any Man that's sensible of his Wants and Dangers, but will find a way to Pray without Book? And the less of *Artifice* there is in his Prayer, the more *Sincere*, and Consequently the more *Prevailing* it is with *GOD*. If a Beggar (30) Address me with a set Speech, I look

[28] Lord Verulam's Considerations touching the Church of England page 35. [29] Wilkin's Gift of Prayer page 11.

[30] *..... nec nocte paratum;*

upon

upon him with an *Indifferent* Eye, perhaps suspect him for a *Rogue*, but if I see his *Wants* dictating words to him, he is *sure* to move me. *Cur.* But do you think that *every* one that can express his wants in *Secret* before God, would be fit to do it *before the Church*. *Countr.* No indeed, but I think that *every* man that's admitted to be a *Minister* should be thus fit, for I think that he ought to be such a one as lays the *Case* of his *People* seriously to heart, before he come to represent it before God in publick, and this will readily supply him with *Eloquence* (31) for out of the *Abundance* of the *Heart* the *Mouth* speaketh: I think he ought to have all the probable *Evidences* of a *good Man*, and this will help him to a *good Frame*, which wonderfully loosens the *Tongue*. If all this be not enough, I think he should be one, whom *Nature* and *Study* has furnished with a *competent Talent* of *Elocution*, so that he is capable to express himself *suitably*. And if he be not able to do this, at least upon *ordinary* occasions Especially if he have a *Directory* of the *Church* to point him to the *Great Lines* of the *Publick Devotions*, I shall never be perswaded that God made such a man for a *Minister*. *Cur.* I see you are obstinate, and not to be convinced on this head, pray go on to another.

IV. *Countr.* Sir, I find many of these whom you call your *Great Divines*, in the *Church of England*, inveigh mightily against *Long Prayers*, and make very fine *Satyrs* against the *Presbyterians* on that head. *Cur.* And are they not just in doing so? *Countr.* Sir, I have heard five Hunder *Presbyterian Exercises* in my time, but I never heard any of them so long as either *Morning* or *Evening Prayer* is in the *Service Book*. *Cur.* O, Friend, you don't advert; tho' the *Devotions* be long, yet the *Prayers* are short, for they are divided into many short *Collects* or *Prayers* many of them not containing above *one* *Petition*. *Countr.* That's a way of De-

Plorabit, qui me volet incurvasse querelâ. pers.

(31.) ----- *Cui lecta potenter erit res,*
Nec facundia deseret hunc, neclucidus ordo. Hor.

votion, Sir, which I'm sure neither the Scripture justifies, nor can Reason account for. *Cur.* O, 'tis the great *Excellency* of the *Common-Prayer-Book*, and I shall give you the Reasons of it, from the Writings of the Great Doctors of the Church. *Countr.* Let me hear them pray. *Cur.* In the first place the publick Devotions are divided into so many short Prayers and Collects, because (32) such was that which our Lord himself Composed, and therefore the Church ordered it so, that therein she might follow our Lord's Example. *Countr.* 'Tis true, Sir, our Lord gave us a *short Prayer*, but does not that Prayer comprehend all that's *needfull* to be prayed for? *Cur.* Yes certainly. *Countr.* And does every *short Collect* or Prayer in the *Service Book* Comprehend all that's needfull. *Cur.* Not *singly*, but take them all *jointly* and they do. *Countr.* I ask again, Sir, did our Lord mean that his Disciples should say that Prayer *all at once*, or meant He, that they should *first* put up *one* Petition, and *then* pause, and interpose something else, and then go to *another* Petition? *Cur.* No, He surely meant they should say it *all at once*. *Countr.* How then, I beseech you, can this justify the *SHREDING* the Prayers into so many Parcels, with pauses between. Believe it, Sir, it was not our *LORD's* Example, but that of *Rome* that the Church of *England* followed in this matter, thus it is in the Roman Ritual and *Breviary*, the *Method* the same, the *Words* oftimes the same. *Cur.* Nay, *but Friend (which is the second Reason) 'tis very Difficult you know to keep our Minds *long* intent upon *one* Thing, and much more upon so *Great* things as the *Object* and *Subject* of our Prayers: 'Twas therefore reasonable to divide the publick Devotions into so many *short Prayers* and *Collects*, that the Mind might not *fag* in it's Intensity. *Countr.* What you alledge, Sir, is very true, that 'tis Difficult to keep our Minds *long* intent, but then I ask you, when we do find them intent

(32) Dr. Beveridge Sermon on the Excellency and Usefulness of the *Common Prayer*, page 39.

* Dr. Beveridge *ubi supra*, page 39.

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shou'd we *VOLUNTARILY* slack the Intensness? Or, do ye think it *so* easie to be recover'd, after we have slackt it? Intensness of Mind in Prayer is certainly the Effect of the Spirit of God. But I think *every* good Christian will own that the Motions of the Spirit shou'd be *cherish'd* not *quench'd*. I have observ'd oftner than once, *our* Ministers (for we acknowledge *THEY* have Infirmities, tho' *YOURS* have none) *beginning* Publick Prayer with a perceivable Heaviness upon their Spirit, and yet pray themselves and the Auditory too into a D-VINE WARMTH in the *progress* of it. Now, had it been accountable in them to have broke off in the *midst* of that HEAT? I had certainly reckon'd it a terrible prevailing of *Satan* over them, if they had: And an *Unsupportable* Tyranny in the Church, if she oblig'd them to it. *Cur.* O what prodigious CANT is all this! I can't endure to hear it. All that which you call WARMTH and HEAT in Prayer is nothing but WARMTH of FANCY, HEAT of IMAGINATION, the Working of the ANIMAL AFFECTIONS, MEER MECHANISM, and BODILY EXERCISE which profiteth little. *Countr.* Sir, I acknowledge you have spoken in the true Stile of your *Party* (33,) but as 'tis evidently *profane*, and manifestly *false* to the Experience of every good Christian in the World *Sans* exception, to your Argument wants even the Colour of common Sense to support it: For, because the *ANIMAL AFFECTIONS* operate with *Sensible* Fervour in Prayer, Does it therefore follow, That the *Spirit* of GOD did not excite them? Or, That because the *Inferiour* and *Bodily* Faculties do Operat, therefore the *Superiour* Faculties do not? Who knows not that GOD who knows our Frame, works within us according to it, and that the Soul and Body work mutually upon and affect each other? These then who make the working of the Animal Affections, and the working of the *Spirit* of GOD inconsistent don't consider the Make of Human Nature, nor the Wisdom and Goodness of GOD in applying Himself to us as *compound* Beings consisting of *Flesh* and *Spirit*,

(33) Dr. Scot, the Author of the Fundamental Charter, *et passim omnes*.

of *Inferior* and *Superior* Faculties. But I have something yet to add (and pray mark it well, for it may *Edifie* you) and 'tis this, That of all the Protestant Churches in the World, the Church of *England* has the least Reason to speak against an *ANIMAL WORSHIP*: For, of *all others* she has aim'd *most* at the raising the Animal Affections by her Way of Worship, tho' she has the Unhappinefs to attempt it by *uninstituted* Methods: For what else means the *pompousness* of her Service? What else is design'd by the *Sacred Vestments, Cope, Surplice, Rotchet, &c?* What else by the *Ceremonies, Organs, Singing-Boys*, and all that *mimical* Cringing and Bowing, which is below the Gravity of a *Man*, much more of a *Minister*? Can there be *any* thing else design'd by all this, but to bear upon the Senses, and affect the Imagination? *Cur.* Well, *Gossip*, seeing you are so ill pleas'd with that Reason, I'll give you a *third*, You know (34) we shou'd put up all our Petitions in the *Name of Christ*. *Countr.* Right, Sir, but is it necessary to mention the *Name of Christ* at the end of *EVERY* Petition? Or, suppose it were, is it necessary to *break off* the Prayer when we do so? No Man can see either Precept, Example, or Reason for that, and tho' your Divines have call'd that Argument of yours *UNANSWERABLE* (35) yet, I think, in common Sense they cou'd mean no more, than that it deserv'd no Answer, and so you may go on to another. *Cur.* By thus *dividing* the publick Devotions, *Every* Petition is ushered in with some of the perfections and Properties of GOD suitable to the Petition (36) *Countr.* This Sir, is of the same weight with the former for *imo*, It will not be easie to prove, that *every* Petition, or even *every two or three* Petitions should be Ushered in with such a preamble, I'm sure there's neither Precept nor Example for it; *2do*, Tho' it *were* necessary, it might be done without a *pause* or stop. *3tio*, Several of the Prayers and Collects in the *Service Book* have

(34) Dr. *Beveridge ubi supra*, page 41. (35) *South's* Sermon *ubi supra* page 183. (36) Dr. *Beveridge ubi supra* page 40.

no *such* preamble, and 4^{to} In those that have, the Attribute and Perfection of GOD mentioned, does not seem to be so *very well* suited to the Petition following. The Prayer for the Clergy (you know) runs thus, *Almighty and Everlasting God, who alone doest great Marvels, send down upon the Bishops and Curats the Spirit of Grace.* Wherein the Connexion between the *Preface* & Petition is not so *natural* and *Immediat*, but that it gave occasion to one to put that *Satyrical* question, What (quoth he) is it so great a marvel that *Bishops* and *Curats* should have the Grace of GOD. you must then seek out *other* Reasons for that Practice, for *these* you have adduced are not of a Dram weight. *Cur.* Let that Subject fall then, and go on to another.

V. *Countr.* Does ever the New Testament give the Title of *PRIEST* to the Ministers of the Gospel as such? *Cur.* No. *Countr.* Why then does the *Service Book* use it so often? *Cur.* There is no ill in that; *PRIEST* is only a Corruption of the word *Presbyter.* *Countr.* Nay, but I strongly suspect, the *Service Book* insinuates some *false* Doctrines under that Title. *Cur.* What pray. *Countr.* Even these; that they offer a *PROPER* Propitiatory Sacrifice in the Sacrament of the Eucharist, and 2^{dly}, That there is a power of forgiving Sins *Properly* speaking lodged in the Church or the Priests and Ministers of it, which is Exerted in the *SACERDOTAL Absolution.* *Cur.* These are only your *Groundless* and *Uncharitable* jealousies; There are no such Doctrines insinuate under the Title of the *Priest*, in the *Service Book.* *Countr.* Nay Sir, my Jealousies are not so *Groundless*, as you apprehend: for in the *first* place. The Calling Gospel Ministers by the Name of *Priest* is plainly the *Papish* Stile, and all the World knows that the *Papists* give them that Name upon the Account of the toresaid Doctrines. (37) In the *second* place, The *English* Bishops in the Conference at the *Savoy*, gave this Express Reason, for Retaining the Name *Priest*, in the Liturgie, because *ABSO-*

(37) See the *Roman Ritual*, on the Sacrament of Penance and the Eucharist.

LUTION and **CONSECRATION** could be performed by none under the order of a *Priest*. (38) And 3dly, The *Bishop* of *Norwich* in his late *Visitation Charge* acknowledges that these Doctrines are Propagate among the Divines of the Church of *England*, for advancing the Honour of the Clergy (39) tho' indeed very honestly he spends A great part of his Charge to his Clergy, in disputing against them. Now Sir, these are Grounds which I believe you will not *easily* answer. 'tis plain (at least) beyond Contradiction, that the Title of *Priest* gives Countenance to these Doctrines. *Cur.* Well, I shall think better on them against some other time. Now proceed.

VI. Read a Passage here in the *Service Book*. *Curat* READS. *And note that there shall be for every Male child to be Baptized, two God-Fathers and one God-Mother, and for every Female, one God-Father, and two God-Mothers.* *Countr.* Now, pray, Sir, what's the Office of these *God-Fathers & God-Mothers*. *Cur.* It is Twofold. In the *first* place, To represent the Child as *Proxies*, & to Believe and Repent *in the Childs stead*, and their Profession of Faith and Repentance is Constructed to be the Child's & thereupon the Childs *Spiritual Regeneration* (about which you moved a doubt in our former conference) proceeds; all this is clear from the Office of Baptism and the *Catechism* in the *Service Book*. For in the Office of Baptism, the *Priest* asks, *Doest Thou in the Name of this Child, Renounce the Devil and all his Works &c?* Answer, *I Renounce them all.* *Doest thou believe in God the Father Almighty &c?* Answer, *All this I stedfastly believe.* *Wilt thou be Baptized in this Faith?* Answer, *That is my desire.* *Wilt thou then obediently keep Gods Holy Will and Commandments &c?* Answer, *I will.* Tho' these Answers are uttered by the *God-Fathers*, yet they are supposed to be uttered by the Child. *Countr.* Now, Sir, I crave leave to Suggest two or three things to you on this Head. In the *first* place the Great Forraign Divine

(38) See the *Grand Debate* page 78. (39) See *Bishop* of *Norwich* *Visitation Charge* 1709. page 13, and 19.

Voet Relates (40) that these Questions and Answers, have been a Grievance to Peoples Consciences ever since the days of K. *Edward* the 6th. 2dly, Your Writers use to Boast much (41) of *Bucers* having approved the *English Liturgie*. Yet *Burnet* in his History of the Reformation Expressly relates (42) of him, that he did not approve of the *God-Fathers* Answering in the Childs Name. 3dly, Such a piece of mimickry can never be thought the Reasonable Service that GOD requires. 4thly, All the other Protestant Churches Teach that Children are baptized in the Right of their believing Parents one or both; but this Practice of the English subverts that Title, and takes away that Ground of Infants Baptism. *Cur.* Indeed, Friend, the Church of *England* does not admit Children to Baptism upon the account of their *Christian Parentage*; for the words of the 29 Canon are. *No Parent shall either be urged to be present, or admitted to answer for his own Child.* And she admits all Children, even these of Infidels and Atheists to baptism, if they be presented by *God-fathers* and *God-mothers*, and, say (43) the Bishops, in the Conference at the *Savoy* with the Presbyterians, who objected against that Doctrine. *Our Church concludes charitably that Christ will favourably accept EVERY Infant to Baptism, that is presented by the Church according to our present Order.* *Countr.* Sir, I acknowledge, the Church of *England* has the Roman Ritual on her side, both as to Doctrine and Form of Words; but, I suppose, no Protestant will think that a very engaging Argument, where *Scripture* and *Reason* are wanting, as they evidently are in this Case. But, Sir, there are two Answers to two Questions in the *English Catechism* relating to this same Subject, which I cannot so well comprehend the Sense of. *Cur.* What pray? *Countr.* Here they are. Quest. *What is required of Persons to be baptized?* Answ. *Repentance, whereby they forsake Sin, and Faith, whereby they stedfastly believe*

(40) *Eccles. polit. lib. 2. tract. 1. cap. 6. page 415.* (41) *Cades Appendix concerning Ceremonies, page 21. Sc.* (42) Page 129. part. 2. (43) Page 129.

the Promises of GOD made to them in that Sacrament. *Quest.* Why then are Infants baptized, when by reason of their Tender Age they cannot perform them. *Answ.* Because they promise them both by their Sureties, which Promise when they come to Age, themselves are bound to perform. *Cur.* Well, what have you to Object against these Answers? *Countr.* In the first place, the Promise of Faith and Repentance made by the Sureties, is neither the *only* nor the *main* Reason why Infants are Baptized; but it is because they are the Seed of the Faithful, *Cor.* 7. 14. & therefore have a right to the Seal of the Promises, & so the Answer to the *second* of these Questions is *false*. *2dly*, If the Performance of Repentance and Faith be required of all Persons to be Baptized, Infants as well as Adult Persons, as the Answer to the *first* of these Questions plainly intimates; How is it possible that the *vicarious PROMISE* of the Sureties can Answer the demand of *PERFORMANCE*; This is *Incomprehensible* to all Sense and Understanding; and yet the Answer to the *2d*, of these Questions Asserts that it does so. Did the Martyres who composed the *Liturgie* speak *nonsense*? Or appoint Children to be taught it by way of Catechism. *Cur.* Friend I acknowledge, the Answer to that *2d*. Question is not so very *intelligable* as need were. For when *Actual Personal Performance* is required, it is hard to conceive, how a Promise by another is accepted in Lieu of it; but the Martyrs who Compiled the *Liturgie* are not to be blamed for the Unintelligableness of that Answer, for they were long dead before that part of the *English* Catechisms about the Sacraments was Compiled. *Countr.* Why, is it not in *K. Edwards*, or *Q. Elizabeth's* Liturgie? *Cur.* Not at all; It was not compiled till the Conference at *Hampton Court*, after *K. James* the sixths Accession to the *English* Throne. *Countr.* Well Sir, *K. James* was a Scholar, and would not (I hope) suffer *nonsense* to be put into the *Liturgie*. *Cur.* No indeed, but, you must know, the Answer was otherwise conceived, than we now find it. *Countr.* How Pray. *Cur.* Thus *Why then are Infants Baptized, when by reason of their tender Age, they cannot PERFORM them.* *Answ.* Yes, they do
PERFORM

PERFORM *them by their Sureties &c.* Thus it is in all the *Service Books* in K. *James* the 6th, and K. *Charles* the 1st's time; and thus it is in the *Liturgie* sent down by him to *Scotland* Anno 1637, and so *performing* being in the *Answer*, as well as in the *Question*, it makes good enough Sense. *Countr.* True Sir, it makes better *Sense*, but it makes the most *Horrid Doctrine* that can well be Imagined; For how *God-Fathers* and *God-Mothers* should *Perform* Repentance and Faith for the Child, is beyond Comprehension; And yet much more so, when 'tis considered, that Millions of them never *Perform* them for themselves. Sir, the generality * of the *English* Writers Ridicule the Doctrine of the Imputation of *Christ's* Righteousness at a *strange* Rate, and yet they allow the Imputation of a *sorry* Creatures Righteousness, which is *always* Imperfect, and in many Cases none at all, I leave it to the World to judge how accountable this is. But how came *Performing* to slip out of the *Answer* and *promise* to be put into it's head? *Cur.* I'll give you the History of that; After K. *Charles* the 2ds Restauration, the Presbyterians, in the Conference at the *Survoy*, made a heavy Objection against the *Answer*, as it was first conceived; and therefore the *Bishops* struck out *Performing* and put *PROMISE* in it's Room. *Countr.* Well, Sir, are the Episcopal Divines in *England* fully satisfied with it, as it now stands; *Cur.* I confess they are not, they will not speak *harshly* of any thing that's in the *Service Book*; but they say (44) Modestly that *possibly the Answer might be better Digested than it is*. *Countr.* I am perfectly of their Mind, for nothing can be worse *Digested*, and so for once we are agreed.

But tell me in the next place, Sir, what's the second part of the *God-Fathers* and *God-Mothers* Office? *Cur.* It is to undertake as *SURETIES* (as among other things) so for the Child's Christian Education. *Countr.* If the *God-Fathers* and *God-Mothers*, be the *Sureties* for that, pray who are the *Principles*? *Cur.*

* See Dr. *Scots* *Christ. Life* Vol. 4. part 3. cap. 6. Ec. (44) *Towerjon* on Baptism, part 11. page, *mibi* 358.

The Parents, with whom the *God-Fathers* and *God-Mothers* are a joint security to the Church (45) *Countr.* But, Sir, you told me just now from the Canons of the Church, that the Parents are not *Admitted* to Answer for the Child. *Cur.* And what then? *Countr.* Why, Sir, thence I think it follows, that the *God-Fathers* and *God-Mothers* Obligation is null? *Cur.* How so? *Countr.* Tho' I am not Skilled in the *Laws* my self, yet I have heard that the *Law* (46) says, *that where the Principal is not bound, the Sureties Obligation is Null.* And indeed General'y the *God-Fathers* and *God-Mothers* who are Sureties, are so far seen in the Law as to understand this; for the Child's Christian Education is the thing in the World, they least think on, and no wonder indeed, for the *English Service* in this Particular is yet worse than the *Popish Ritual.* *Cur.* How so? *Countr.* By the *Rubrick* of the *Popish Ritual*, the Priest is Expressly discharged, to admit for *God-Fathers* or *God-Mothers*, such as are *Infidels* or *Hereticks*, or *Publickly Excommunicat* Persons, or such as are *interdicted*, or such as are *Scandalous*, or are not *right in their Wits*, or are *ignorant* of the Elementes of Faith. But the *Service Book* has no such Caution. *Cur.* True, the *Service Book* has none, but the *Canons* of the Church have; Look here the 29th, Canon, *Neither shall any Person be admitted God-Father or God-Mother to any Child at Christning or Confirmation, before the said Person so Undertakeing hath Received the Holy Communion.* *Countr.* Now, Sir, allow me to Answer in the first place, all the World knows, that Canon is not observ'd, even the Doctors of the Church of *England* tell us, (47) *that the Ungodly crew that never approach the Holy Altar are admitted to that Office, and that Parents often provide such for it, as are most likely to make the Infant a good Present, or leave it a Legacy, or bestow handsomely on Midwives and Nurses, let them be never so Loose,*

(45) *Bray's Catechetical Lectures*, Lect. 31, 32. (46) *Instit. Lib. 3 tit. 20 de fide iussoribus.* H. L. *fide iussor obligari* Lib. 46. Tit. 1. 16. (47) *Dr. Bray ubi supra.*

Leud, or meer Children, or otherwise Unqualified. 2dly, The Canon was not intended to Exclude Persons from that Office for want of *moral* qualifications, but for want of *Age*. *Cur.* Why do ye think so? *Countr.* One good way, Sir, of knowing the meaning of a Law, is by the Title or *Rubrick* of it, now the Title of that Canon runs thus, **CHILDREN NOT COMMUNICANTS** are not to be *God-Fathers*. *Cur.* Ay, but, Gossip their being Communicants supposes them to be *morally* qualified. *Countr.* Sir, you might talk at that Rate in *China* or *Japan*, or such far off Countries, where the Customs of *England* are not known, but *Scotland* is too near the Doors for it. Don't you know, Sir, that all the People of *England* are obliged to Communicat *thrice* a Year? (48) Don't you know, that it is not in the power of the Ministers of the Church of *England* to repell any Body from the Communion, unless they would expose themselves to vexations Suits? *Cur.* 'Tis true. *Countr.* Say then in the name of Modesty, how peoples Communicating will inferr them to be good Christians? Are all the People of *England* such? *Cur.* But Friend, no Church ought to be uubraided with that, which is the matter of her Grief and Complaint. *Countr.* Right, Sir, but where did they ever complain of the want of such a power to Repel unworthy Persons from the Communion. I find the *English* Doctors inveighing against the *Presbyterian* practice of Examining People before the Communion (49) and, that I think is no great sign of their grief. *Cur.* But in the Representation by the *Lower House* of Convocation. *Decr.* 1704. You'll find them complaining heavily to the *Archbishop* and *Bishops*, of their *Difficulties* about *Admistring* the Holy Sacrament (50) to all persons indifferently. *Countr.* Sir, you need no more for understanding the intendment of that Representation, but to Read the Words, *We see not how we can in severall cases act conformably to the Rubrick and Canons of the Church, in repellung such persons as are unworthy, AND PARTICULARLY NOTORIOUS SCHIS-*

[48] Can. 21. [49] *Faringdons* Sermon on 1 Cor. II. v. 28.
[50] page 8.

MATICKS, without exposing our selves to vexations and expensive Suits at Law. There was no hurt intended thereby to the true Sons of the Church, how leud soever, but the Bolt was Directed against the *Dessenters*, whose *Occasional Conformity* qualifies them for Places.

hinc illæ lacrymæ!

They have got a Trick of calling all Dissenters *Shismaticks*, which, by the same Figure of Speech, that the Papists call every body but themselves *Hereticks*, is very true. *Cur.* I find there is no convincing of you on this head; go on to another.

VII. *Countr.* Read these Words in the Office of Private Baptism in the *Service Book*. *Curat* READS. *Because somethings ESSENTIAL to this Sacrament may happen to be omitted thro' Fear or Haste in such time of Extremity, therefore I Demand further of you, with what MATTER was this Child Baptiz'd? With what WORDS was this Child Baptiz'd?* *Countr.* Now, Sir, let me ask you a Question upon this Passage, Is there nothing *ESSENTIAL* to the Sacrament of Baptism but the *WATER* and the *WORDS*? *Cur.* What else should be *ESSENTIAL* thereto? *Countr.* Is not a Lawful Minister *ESSENTIAL* to the Administration of it? *Cur.* The *Service Book* requires a Lawful Minister to the Administration of it, in the Words before these just now Read, but it does not allow a Lawfull Minister to be *ESSENTIAL* thereto, so far from that, that the Church of *England* ratifies Baptism Administred by *LAICKS* and *WOMEN*. *Countr.* Now, pray Sir, Let me Reason this Matter with you. *Cur.* Do so, and I shall Answer you in the very Words of the Greatest Divines of the Church. *Countr.* Is not *Laicks & Women's* Baptizing a *bad* Practice? *Cur.* It is. *Countr.* Is it not directly *contrary* to the Rules given by the Apostles? *Cur.* It is. *Countr.* Is it not founded upon the Opinion of the *Indispensible* Necessity of Baptism unto Salvation? *Cur.* It is. *Countr.* Is not that a *false* Opinion? *Cur.* It is. *Countr.* Why then does the *Service Book* countenance such a Scandalous Practice, by teaching that only the *MATTER* and the *WORDS* are *ESSENTIAL*

to Baptism? *Cur.* I'll give you the Reason of that. It is because Baptizing by *Laicks* and *Women* has been a Practice *Universally* spread over the Christian Church. *Countr.* O then, you allow *PRACTICE* to prevail over the *RULES* of the Gospel, and bring in a *NON-OBSTANTE* to the Law of God. *Cur.* There is no Help for that, Friend, it has obtain'd so *Universally* in *England*. *Countr.* Well, Sir, but I Hope that God will give all our Country-Men so much Grace or Wit as to prevent it's obtaining in *Scotland*; and so I shall aggravate it no further, but only crave leave to make *two* Observes upon this Practice. *imo*, This confirms what I said in the former Dialogue, *Viz:* That the Church of *England* *DAMNS* all Infants dying without Baptism, seeing 'tis only to prevent that, that she allows and Ratifies Baptism by Mid-wives and the like. *Itao*, What a pleasant Jest is it to find our Episcopalians scruple Baptizing with Presbyterian Ministers, and yet Doat upon the Liturgy, which allows Baptism by Mid-wives. (51)

----- *Dic Quintiliane Colorem.*

Cur. Proceed to another Head.

VIII. *Countr.* What do you think, Sir, of the *DISCIPLINE* of the Church of *England*? *Cur.* 'Tis the very best in the Christian World. *Sacheverell* himself has said it, (52) and deny it who dare? *Countr.* 'Tis true, Sir, it is not safe to contradict the *Hero* of the *Mob*, yet I hope we may reason it Modestly. You know that part of the *Service Book* which they call the *COMMINATION*. *Cur.* Yes. *Countr.* Does not the Church there acknowledge, that *There was a GODLY DISCIPLINE in the Primitive Times, that such Persons as stood convicted of Notorious Sin were put to open Penance*. *Cur.* She does. *Countr.* Does not She acknowledge that She her Self has not that *GODLY Discipline*? *Cur.* She does. *Countr.* How then came that Brazen-fac'd Fool to assert that the *English Discipline* is the best in the

(51) For all this seventh Particular, See *Burnet's Expos. Art: 23. page 261.* (52) Sermon on False Brethren. page Mihi 15.

World, when the Church her Self in her Publick Offices gives him the Lie, at least once a Year? (53) *Cur.* Ay, but Friend, She *WISHES* that, that Godly Primitive Discipline were restor'd. *Countr.* And I believe ther's a Difference between *WISHING* and *HAVING*, but pray how long has she been *WISHING* that? *Cur.* Above these 150 Years, ever since the days of K. Edward the 6th. *Countr.* But has She join'd Endeavours to her Wishes? *Cur.* Don't touch upon that, *Gossip*,

In Magnis VOLUISSE Sat est.

Countr. But, pray, how does she punish Her Delinquents? *Cur.* By the *Purse*, *Gossip*, which is a more Effectual way to make one Repent *Unfeignedly* than the *Stool of Repentance*, *Sackcloth* or *White-Sheet*, or our other *Scotch*, or *Genevan* Methods.

Ploratur lacrymis amissa pecunia VERIS.

----- *Nemo dolorem.*

FINGIT in hoc casu. Juv.

They have Lay Chancellours, a Parcel of rare Fellows, that make Transgressors draw Notably. *Countr.* But, Sir, is that the *GODLY DISCIPLINE* that was in the Primitive Times? *Cur.* I can't say that. *Countr.* Well, Sir, I shall not further insist on't, I find it has been true what a Gentleman told me, that had fallen, thro' the Infirmitie of his Flesh, in both Kingdoms, that he cou'd never get money enough to satisfie the *Church*, nor Repentance enough to satisfie the *KIRK*. *Cur.* But, Friend, are not you convinc'd, That the *Scotch Discipline* is grating to People, by the Severity of enjoyning publick Appearances before the Congregation? *Countr.* And don't you know, that as severe as it is, 'tis but Children's play to what was us'd in the first and purest Times of Christianity? *Cur.* That's true indeed. *Countr.* And don't you know, that the best of the *English* Writers (54) acknowledge this *Cur.* I confess it. *Countr.* Then, pray, Sir, speak to the Authors of your Party, to forbear their *dull Fests* against the *Scotch Dis-*

(53) See the first *Rubrick*, before the Commination. (54) *Cave's Primit: Christ: Part 3d, cap. 5th.*

ipline, which are equally the Effect of *Ignorance* and *Impudence*

Cur. Well, drop that Particular, and go one to another. *Countr.* Sir, You have given me so little Satisfaction upon what I have already propos'd, that I think it needless to insist. *Cur.* 'Tis your Obstinacy makes you say so, for I have answer'd you generally in the very Words of the most Famous Doctors of the Church. *Countr.* I thought, Sir, to have heard what you had to say for the *Bowing to the Altar* and at the Name *JESUS*. *Cur.* The *Service Book* does not enjoin these. *Countr.* But the Canons, I'm inform'd, do, (55) *Cur.* Nay but, I was to answer you only upon what's in the *Service Book*. And seeing you have ceas'd to object, I must propose some things to you, which, I hope, will either *recommend* or *enforce* the *English Service* upon you. *Countr.* Pray, let me hear them.

I. *Cur.* If you consider the *LANGUAGE*, Gossip, you cannot but be allur'd by it. For, in the first place, it is *English*. *Countr.* That's well, Sir, and therein I confess it has the better of the *Mass Book*, which is in *Latine*. *Cur.* Secondly, 'Tis *PLAIN ENGLISH*. *Countr.* Sir, I answer in the *first* place, Our People understand *PLAIN SCOTCH*, and so we are at least equall with you. *Secondly*, There are some leading Terms in the *Service Book*, such as *Benedicite*, *Benedictus*, *Magnificat*, *Nunc dimittis*, *Te Deum*, *Advent*, *Septuagesima*, *Sexagesima*, *Quinquagesima*, *Quadragesima*, *Ember Days*, *Rogation Days*, *Annunciation*, *Epiphany*, *Litany*, &c. I think they are neither *ENGLISH* nor *PLAIN ENGLISH*, nor do I believe every Body understands them. *Cur.* In the *third* place, 'tis *Proper English*. *Countr.* I Answer in the *first* place, That the Language of the *Service Book* is so *PROPER*, is owing to the *Presbyterians*, it was their Importunity in the Conference at the *Savoy*, that made the Bishops yeild to have the *Epistles* and *Gospels* in the New Translation, it was their Importunity prevail'd with them to change that Nonsensical Phrase in the Form of Marriage *Till Death us*

(55) Can. 18. Anno 1603. and Can. 7. Anno 1640.

H

Depart

Depart, into Till Death us do Part. (56) *Secondly*, I don't think it very *Proper* Language to appoint as the Service Book does) the 7th of *Isaiab* to be Read *FOR THE EPISTLE* on the Feast of the Annunciation; Nor the 40th of *Isaiab* to be Read *For the Epistle* on the Feast of St. *John Baptist*. All the World knows these are not *Epistles*, and why then should they be read *FOR* Epistles. *Thirdly*, The *Psalter* both in Prose and Meeter are still in the Old Translation, notwithstanding of Remonstrances to have them alter'd (57) I hope, that's none of the most *Proper English*. Sure I am, Sir, if *England's Church Musick* were not better than her *Church Poetry*, it would not be very Charming, and 'tis a pittifull Matter that the Poetry shou'd be so very good on the *STAGE*, and so perfectly naught in the *Church* (58) But now, Sir, if you will have the Service Book to be so *Proper English*, then Squire *Bickerstaff* the *TATLER*, Cenfor General as he was, has been in the wrong, and Deserves to be Censur'd himself. *Cur.* Nay, now you begin to Rave, surely; What have we to do with the *TATLER*, being upon Serious Matters? *Countr.* Ha, patience Sir, the *TATLER* was a Man who wrote both good Sense and good Language usually, and there is a kind of *Epicurism* in finding a Hole in such a Man's Blanket. *Cur.* Well, what of him, pray? *Countr.* Why, Sir, in one of his Lucubrations he imputes the Vanity of the Women to the extravagant Complements that the Men bestow on them, calling them *Nymphs* and *Goddeses* &c, and ascribing Divinity to them. (59) *Cur.* And what of all that? *Countr.* Why, Sir, Mr. *Bickerstaff* did not advert that he was reflecting on the Stile of the Service Book in all this. *Cur.* As how, pray? *Countr.* Shou'd we, Sir, *Worship* any thing that is not a *DIVINITY*? *Cur.* No. *Countr.* Yet, in the Form of Marriage in the Service Book, every Man professes to *Worship* his Bride, saying, *With my Body I thee Worship*, Now why may

(56) See the Concessions in the Conference at the Savoy. (57) *ibidem*, page 6. (58) *Burnets Hist: Reform: Abridg: Vol: 2.* page 73. (59) Numb.

not a Man call a Woman a *Goddeß* or so, when the Church obliges him to *Worship* her? Here I think Mr. *Bickerstaff* is nick't for once. *Cur*: Away with your Triffling. *Countr*. Nay, Sir, in Sober earnest (60) if the Word be not *improper*, as Ule has now fix'd the Notion of it, the Doctrine is *Idolatrous*, and so you may go one to another Argument. (61)

II. *Cur*: You *Whigs* are a Prophane sort of People, you have need to have the *English Service* brought in among you to teach you to keep *Holydays*. *Countr*. Why, Sir, we keep 52 *Sundays* a Year, what lack we yet? *Cur*. Lack! You lack more than you have, the *Service Book* will teach you to keep fitty and fifty too besides these. *Countr*: What pray? *Cur*. In the first place, there are sixteen *Eves* or *Vigils* to be kept. *Countr*: Pray, what may these be? *Cur*: They are *Fast Days* before certain *Feasts*. *Countr*: 'Tis reasonable enough, Sir, that if one be to *Feast* to Morrow, he shou'd *Fast* to Day: What more are there? *Cur*. Twenty nine *Feast Days*. *Countr*: Alack, Sir, My Fortune's but small, 'twill never bear so many *Feasts*. *Cur*: O, they are holy *Feasts*, and will not burden your Fortune, you must go to *Service* in the Forenoon. *Countr*: And to Drink and Debauch in the Afternoon?

Cur: No, the Canon has enjoin'd a more Godly Observation of them (62) *Countr*: True, but Corruption generally prevails over the *Canon*, all the World knows that Christmas tide (for Example) is made a perfect *Bachanal*, a time wherein *Gluttony* and *Gormandizing* is Rampant, and when any *uninstituted* thing is abus'd, and no longer Edifying, by your own Principles, the Use of it ought to be taken away. *Cur*: Nay, but Friend, the *Service Book* appoints a great many Days of Fasting and Abstinence to be observ'd, for Mortifying of Men, viz the 40 Days of Lent, the *Ember Days*, *Rogation Days*, and every Friday in the Year. *Countr*.

(60)-----*quanquam Ridentem dicere verum,*
quid vetat?-----Hor.

(61) See all these Arguments upon the Language of the *Service Book* adduced by Dr *Beveridge ubi supra* (62) Can 13. Anno 1603. H 2 Then,

Then, Sir, I'm a dead Man, if ever the *English* Service prevail in *Scotland*: For I shall never be able to Fast so oft and so long.

Cur: Nay but you need fear nothing of that, 'tis only Fasting from Flesh that's mean't, * you may take as much of any other Victualls as needfull. * See *Burnet's* Hist: Reform: page 73 ubi *supra*.

Countr: Well, Sir, that's some comfort, for I can make a shift to live without flesh. But now let us Reason a little upon the Head. Has GOD appointed these days to be kept; *Cur*. I was guessing that would be out with you. You *Presbyterians* Cry still for God's appointment in every thing. *Countr*. Why truly, Sir, we would not be guilty of a *Vain* Worshipping of God, and our Saviour has said *Matth: 15. v: 9. In vain do they worship me, teaching for Doctrines the Commandments of men* *Cur*. Know ye what sort of *Commandments of men* these were, that Christ reprov'd in these words? They were (63) such as did contradict or evacuate or undermin'd the Laws of God, as appears by the instance he gives, of denying maintenance to their Parents in necessity under pretence of having devoted their Substance before to God. But he did not reprove such *Commandments of Men*, as do now tend to any such thing, but rather to the Increase or Ornament of His Worship. And you are to take this for a constant Rule [and remember it well] that in *indifferent Matters*, if the Church enjoin them as *Parts of Religion*, tho' God do not enjoin them, yet if he have not *Forbidden* them, the Commandment of the Church is enough to oblige us to observe them, and we Sin if we do not (64) *Countr*. Talk't like a Doctor I confess, but there's hardly a Plow-man in this Country that does not know all this to be most Abominable Jugle, we are sure that in Matters of Religion, it is no Sin to Neglect what God has not *Commanded*, tho' all the Churches in the World shou'd command it. *Cur*. How are ye sure of that, have ye any Scripture for it? Yes, Sir, that

(63) *Bray's Catechet. Lect. Lect. 32. page 338.* (64) *South's Sermon. Vol. 2. page 534.*

Context

Context upon which you put such a deceitfull Gloss. *Cur.* Pray, let me hear you bring it home to your Purpose. *Countr.* Was not the *washing the Hands before Meat* an indifferent Business in it's own Nature? *Cur.* It was. *Countr.* Had God commanded it? *Cur.* No, but the Church had. *Countr.* Did not the Disciples transgress that Command of the Church? *Cur.* They did. *Countr.* And did not Christ allow them in, and defend them for so doing? *Cur.* I confess he did. *Countr.* Then, Sir, if my Saviour justify me, let all the World condemn me as much as they please. I have often found the Church of *England* Writers Regrate the unhappy Case of the Church of *England*, between the *Papists* on the one hand, and the *Puritans* on the other. And I must confess they have Reason: For the same Arguments by which they overthrow the *Papists*, serve the *Puritans* exactly to overthrow them by; The Church of *England* has rejected a great many *Ceremonies* and *Holy Days*, which the Church of *Rome* observes; when the *Papists* implead them upon this, their ordinary Answer is, that God did not institute them, and therefore it is no sin to reject them; now when the *Puritans* make the same defence for their rejecting the *Ceremonies* and *Holy Days*, which *England* still Retains, one may see with half an Eye, that the *Puritans* Answer the Church of *England* as Effectually as the Church of *England* does the *Papists*. *Cur.* Well, Friend, how little soever may be said from the *Scripture* for keeping *Holy Days*, yet, I hope, you will not deny, that the keeping of them has been a very *Ancient* usage in the Christian Church. *Countr.* That, Sir, indeed I confess; for I remember a certain grave Historian told us above Twelve Hundred Years ago, (65) that in his days, many neglecting the Precept of the *Scripture*, of laying nothing on the Church but what was *Necessary*, looked indeed upon *Whoreing* as a thing indifferent, but contended for *Holy Days*, as if it had been for their Life. Nay I acknowledge the Observation of *Holy days* is as Ancient as the Apostles, *Galatians* 4. verse 10, 11. Ye observe Days and Moneths and Times and Years, I am afraid of you least

I have bestowed on you labour in vain. And so, Sir, in this point we are agreed. And perhaps, with a little pains taking, you might bring me a further length, for I am not so nice, but that I can find in my heart to eat a *Goose* on Christmas day (if one invite me to't) as well as on Good-Friday. But now when I speak of Christmas, pray tell me, are you sure that the 25th of *December* was the day of Christs *Nativity*. *Cur.* Who doubts that? *Countr.* I have heard, Sir, that no body had the confidence to Assert it for at least *four* or *five* Hunder Years after Christ. *Cur.* That's nothing, *Gossip.* we are now ascertained of it by a *Miracle*. *Countr.* A *Miracle* Sir! Pray, what? *Cur.* The *Miracle* of the *B E E S*, *Gossip.* did you never hear of that? *Countr.* Sir, I believe, the most part of all the *Miracles* that have been wrought these 14 or 15 Hunder Years have been *Miracles* of *B E E S*. But I never heard of that for Christmas. *Cur.* Then, I must give you the Account of it. Upon Christmas Morning immediately after Twelve a Clock at Night strikes, the Bees come out of their Cells, and Whisking round their *Scipes* (as you call them) three times, in a body, they *Bumm* forth their Christmas *Carols* most Musically. *Countr.* Are you sure of that? *Cur.* I can't say that the *Presbyterian Bees* are so Regular, but I have been assured of it by People of *our own Perswasion* who have been Eye & Ear Witnesses of it; & who are known to have as good store of Bees as any in the Country, that theirs do so. And I would not have you to doubt of it. *Countr.* No Sir, it shal pass for Sterling with me, and I shall take care that it be insert in the next Edition of *Jacobus de Voragine*. I find one ought to be wary in Disputing with you about *Holy Days*, for you have most powerfull ways of Silencing Men: I remember, the other day, overhearing a Spark of your Party running out in a mighty Panegyrick on the *English Service*, and disparaging all other Ways of Worship, I chanc'd bluntly to ask him, *For what was the Feast of the Epiphany?* *Why,* Says he. (with his Cheeks full of Blutter) *Epiphany was a great Saint, and a Learn'd Father:* But you *Whigs*, don't know the Saints nor the Fathers. *And thus I was Reprov'd.* *Cur.* That was only

a *Blunder* in the honest Gentleman. *Countr.* True, Sir, and many such *Blunders* we may every day hear from ye, tho' we must not say they are *Blunders*, for fear of the bold brave Speaker. *Cur.* Well, but Gossip, how is that an *Objection* against the *Service Book*? 'Tis hard to impute the *Blunders* of our People to the Book, upon which they make them: The Book it self tells in plain *English*, That the Feast of *Epiphany* is kept in Memory of the Manifestation of Christ to the Gentiles. *Countr.* True, Sir, but I believe, in the Ancient Church it was *Properly* (66) call'd *Epiphany* because of the Manifestation of Christ to be the Son of GOD, at his Baptism in *Jordan*, which yet the Church of *England* does not Commemorate upon that Occasion. *Cur.* Well, Friend, I see you're Suff-neck't, but I have some Thoughts behind which, I hope, will Infalibly bring you in love with *Liturgy*.

III. I must tell you then, (67) *That there has been no Church yet of any Account in the Christian World, but what has governed it's publick Worship of GOD by a Liturgy, or set Form of Prayer. But you Enthusiastick innovators, the Bold and Blind Reformers of all Antiquity, and wiser than the whole Catholick Church besides, must needs introduce into the Room of it a Sawcy, Senceless Extemporary Way of speaking to God?* *Countr.* Bravely spoken, Sir, and your Argument wants nothing but *Truth* to make it Unanswerable. *Cur.* Why, and do you think it *False*? *Countr.* Sir, it is only so Notoriously *False*, that in all the New Testament from the one end of it to the other, there is not the least Syllable of a *Liturgie* used, by any of the Churches therein mentioned, nor will any man in his Right Wits affirm it, and yet I think these Churches were of pretty good Account, the best, I'm sure, that have been from that time to this. *Cur.* O then you think it seems, that the Apostles did not use a *Liturgie*. *Countr.* Yes Verily, I do think so; for I'm sure they stood in need of none,

(66) *Chrysost.* Homil. 23. *de baptismo Christi*, Tom. 1. page 278. *Cave's* Primit. Christ. Part. 1. cap. 7. page 196.

(67) *South's* Sermon. Vol. 2d, page 126.

being indu'd with the Extraordinry Gift of the Spirit, by and at-
 tour their standing Abilities. *Cur.* Well, Friend, I find you don't
 understand *Greek*: For these Words in the New Testament *Acts*
13th v. 2d. *As they Ministred to the LORD* run according to
 the Original, *While they said the Liturgy unto the LORD*, and
 these Words, *Phil. 2d. verse 17.* *If I be Offered on the Sacrifice*
and Service of your Faith, run according to the Original *If I*
be offered on the Leiturgie of your Faith. (68) *Countr.* Sir,
 of all kinds of Non-sense I hate Learn'd Non-sense, most Abomin-
 ably, and that Argument of yours is the very Quintessence of it.
 You'd be angry if I shou'd Laugh at it, but you may find your own
Stillingsfleet doing it heartily (69) The ignorant *Popish* Priests,
 I'm told, never find the Word *MISSA* but they take it for the
MASS nor the Word *MARIA* (Seas) but they imagine they
 have found the Virgin *MART*: And so it fares with you with
 the *Leiturgie*, imagine that it Signifies a Prescript Form of Service
 in the New Testament, because it Signifies so *now* in the common
 way of Speaking. *But it is a common Mistake in all, that do*
not Examine things very critically, to take Terms that they find
in Ancienter Writings, in the same Sense in which they are
commonly understood in their own Time. (70) *Cur.* Nay but,
 Friend, I will not let the Argument go so easily as you imagine. The
 Apostles themselves compos'd *Leiturgies*, & *St. Peter's* & *St. Mark's*
Leiturgies are yet extant. *Countr.* I shou'd be sorry for that for
 the *English* *Leiturgies* sake: For *IT* must out of doors, if *THEY*
 be extant. I have indeed heard that there are *Leiturgies* under
 their Names, but do you believe them *Genuine*? *Cur.* Yes, most
 firmly. *Countr.* Pray, Sir, tell me, Did *St. Peter* and *St. Mark*
 Compose these *Leiturgies* *BEFORE* their Death or *SINCE*?
Cur. What an idle Question is that! Do ye think People make
Leiturgies after they are Dead? 'Twas Before their Death no

(68) See *Grand Debate* Resumed, Title page. [69] *Irenie*
 page 237, 238. [70] *Burnet's Hist. of the Rights of Princes*,
 Preface page 15.

doubt. *Countr.* Nay then, Sir, you have taken a wrong Scent, and these *Leiturgies* must be absolute Forgeries. *Cur.* How so? *Countr.* Because St. *Peter's Liturgie* makes mention of severall Persons that liv'd not till Two or three Hundred Years after *Peter's* Death. And in St. *Mark's Liturgie*, they pray, *That God would protect the City for the sake of his Martyr and Evangelist Mark.* Look when you will, you'll find it so. (71)

Cur. Well whatever come of St. *Peter's* and St. *Mark's Leiturgies*, yet I have another Apostolick *Leiturgie* behind, which you will not so easily rid your hands of. *Countr.* Whose pray? *Cur.* St. *James's.* *Countr.* Did he compose a *Leiturgy*? *Cur.* Yes, he did, tho' being too long, St. *Basil* Abridg'd it, and put it in a new Dress: And being yet too long St. *Chrysostom* shorten'd it again. *Countr.* Sir, either St. *James* has not had good Skill of making *Leiturgies*; or, St. *Basil* and St. *Chrysostom* were too *Pert* to shorten or alter what he had done. But tell me pray, are these *Leiturgies* yet extant? *Cur.* Yes they are; and don't you venture, I advise you, to call them Forgeries too. For the Greek Church who are most likely to know these things from their Records do still retain them, and wou'd loudly laugh at any Man that wou'd make doubt whether THEY were the Authors of them. (72) *Countr.* Sir, the Greeks are naturally *WANION*, and 'twere a pity to hinder them to Laugh. However, that which is call'd St. *James's Leiturgy* was no more HIS than YOURS. *Cur.* How know you that? *Countr.* Because, I'm told, it mentions the *HOMOOUSION*, and calls the Virgin *Mary, DEL-PARA*, Terms which they say, were not known in the Church some Hundreds of Years after his Time (73) And as to St. *Basil's* and St. *Chrysostom's Leiturgies*, they teach the Doctrines of the Invocation of Saints, Prayers for the Dead, the Sacrifice of the *Mass*, and such other Ridiculous Stuff. (74)

(71) *Coci Censura Script. Vet.* page 78. (72) *Hammond's Vindicat.* of the *Leiturgie*, page 12. (73) *Coci Censura Script. Vet.* page 9. (74) *Ibidem* page 125, and 164. &c.

Cur. But I hope you will not deny at least, that the Primitive Christians pray'd by a *FORM*. *Countr.* The Contrary thereof is manifest as the Light: For in the *first* Age the extraordinary Effusion of the Spirit superseded (as your own Writers (75) confess) the Necessity of *FORMS*. *Justin Martyr* in the Middle of the *second* Century, giving an Account of the Christians publick Worship, says (76) That the President or Minister Pray'd and Prais'd (not by Book or Form, but) *TO HIS OUTMOST ABILITY*. And *Tertullian*, in the Beginning of the *third* Century, asserts of them That they pray'd *SINE MONITORE QUIA DE PECTORE*. (77) Which Signifies in *Scots*, That they *that Pray from their Heart, don't need a Prompter*.

IV. Cur. Friend, I cou'd wish you were more Perswadable, and that you wou'd come in to the *English* Service in time: For we are resolv'd to have it in at any Rate. *Countr.* I believe that, Sir, in Spite of all Law Civil or Ecclesiastical, and tho' the Attempting it shou'd blow up Three Nations into a Flame, not to be extinguish'd without an Ocean of Blood, for such was your Wise and Pious Conduct in the Year 1637. *Cur.* And if once we get it Enacted by a Law, there is a *short* and *effectual* Way provided for stopping your Mouths and Answering your Objections. *Countr.* Why, perhaps you'll hang us, for that's both the shortest and most Effectual Way I know to stop o'e's Mouth. *Cur.* Nay, 'tis something worse than that. *Countr.* Then, perhaps, you'll do with us as in the Days of Yore you did with Dr. *Leighton*, who because in his *SION'S PLEA* or *APEAL TO PARLIAMENT* he had attack'd the *Leiturgie*, was (78) Sentenc'd to a perpetual Imprisonment, to a Fine of ten Thousand Pound Sterling, to be Degraded, to be Pillory'd and Whipt, to have his Ears cut off, his Nose flat, and his Face Branded, all which was most Barbarously Execute upon him. This, Sir, were a pretty Effectual and *LAUDABLE* Way of Answering our Objections, but I can't

(75) Vide *Grand Debate* Resumed. (76) *Apol* 2d. page 98.
(77) *Ap.* ad Gen. C. 39. (78) *Hist of Eng.* Vol. 3 page 60.

say it wou'd be the shortest. *Cur.* Nay there's yet something worse than that provided for you. *Countr.* Then, Sir, I'm at an end of Guessing, for on this side *Hell* I can hardly imagine any thing worse. *Cur.* Why, that's it Gossip, we'll **DAMN** you All, and give you to the *Devil* whole Sale, by Excommunication. *Countr.* Nay, now, Sir, you're but frightening me, I know certainly the *English* are the best natur'd People in the World, and they wou'd never treat us at that Rate, even suppose the Leiturgy were Enacted by Law. *Cur.* Thou Simple incredulous Fool, 'tis already determin'd, look here. read the Canons with your own Eyes. *Country-man* Reads, *Whosoever shall hereafter affirm (79) That the Form of God's Worship in the Church of England Establish'd by Law, and contain'd in the Book of Common Prayer is a CORRUPT, SUPERSITIOUS, or UNLAWFULL Worship of God, or containeth ANY THING in it that is Repugnant to the Scriptures. let him be EXCOMMUNICATE IPSO FACTO, and not Restor'd but by the Bishop or Archbishop after Repentance, and Publick Revocation of such his WICKED ERROR.* Hard, Sir, very hard I must say. *Cur.* Nay, Read more: For you want to be awaken'd. *Country-man* Reads, *Whosoever shall hereafter affirm (80) That the RITES and CEREMONIES of the Church of England by Law Establish'd are Wicked, Antichristian or Superstitious, or such as being commanded by Lawfull Authority, Men who are Zealously and Godly Affected, may not with any good Conscience approve them, use them, or as Occasion requires subscribe unto them, let him be EXCOMMUNICATE IPSO FACTO. &c.* *Cur.* You see now what you are to Expect if you continue obstinate, and don't think these are *BRUTA FULMINA*, they have a dreadfull Sting in their Tail, for they not only send one to *Hell* hereafter, but to the *Jawl* here, by a certain Writ that they call *DE EXCOMMUNICATO CAPIENDO* *Countr.* But, Sir, I hear that tho' these Canons be mounted, yet the Bishops are wiser than to *DISCHARGE* them. *Cur.* Ay, what bet-

(79) Canon 4th. (80) Canon 6th.

ter can be expected of King *W-----*'s Bishops [81] But Non-conformists shou'd be treated *like GROWING MISCHIEFS or INFECTIOUS PLAGUES* [82] Many of the Present Bishops are but *False Brethren, They ought to Thunder out the Ecclesiasticall Anathema's and let any Power on Earth DARE Reverse them,* [83] *Countr.* Sir, you have spoken Bravely and like a Man truly out of his Wits. But now, if you cou'd get your self into a cold Fit again, I wou'd ask you one sober Question. *Cur.* Say one. *Countr.* Are there any such severe Thundering Canons in the Church of *England* against Swearing, Drunkenness, Whoredom, and other Gross Immoralities? *Cur.* No, no; Non-conformity to the Service and Ceremonies is the *Grosseſt*, I'd almost said the only Immortality. [84] *Countr.* I find it true, Sir, what was said by Mr. *Zichury Boyd* of old (85) *CEREMONIAL SINS ARE PUNISH'D SUBSTANTIALTY, AND SUBSTANTIAL SINS ARE PUNISH'D CEREMONALLY.* And the Eccellent Lord *Falkland* in his Speech before the House of Commons to the same Purpose, *The Conforming to Ceremonies* (says he) *has been more Exacted, than Conforming to Christianity: And while Men for Scruples have been undone, for Attempts upon Sodomy they have been only Admonish'd* (86) And *Bisset* a present Minister of the Church of *England* has told us in *PLAIN ENGLISH* That tho' *HATERS* of GOD and Lovers of the Church, one wou'd think were a Riddle, if not a Contradiction, yet 'tis an exceeding common Case now a Days (87) I can't but say, Sir, you will do well to your Nation when you attempt to introduce such a Church Constitution among us.

V. *Cur.* I must tell you, Friend, you deserve all that Severity, if

(88) *Repres. Lower House of Convoc. 1704. Title page.* (82) *Such. Serm: false Brethren* page 38. (83) *Ibidem.* (84) *ibid:* page 15: (85) *Citante Voetio, Eccles. polit Vol. 1. page 417.* (86) *Rusb: Fol: Vol. 4. page 184.* (87) *Serm plain English,* page 43.

there

there were more of it: For, You are Apostates from the *English Service*: Your Fore-Fathers the Reformers such as *Knox, Walluck, Harlaw*, and I know not how many more of 'em were for it. And, in *December 1557*. the Lords of the Congregation ordain'd it to be us'd in all the Parishes within the Realm, and the Kingdom Subscrib'd to it in the Year 1560, but you forsooth must be wiser than your Fathers. *Countr.* Sir, I have heard of a Brother of yours that had a *MARE* whose *MEMORY* was said to be better than her *JUDGEMENT*. Suppose our Fore-Fathers the Reformers newly come out of the Darkness of *Poperie* had been for the *English* Leiturgy, Does it therefore follow that they ought still to have retain'd it? Or that we having justly rejected it should resume it again, now that the Errors of it are Palpable? Because *Calvin* call'd the *English* Ceremonies *TOLLERABLE FOOLERIES*. (88.) Were they therefore to be intertain'd? Or ought they to be recall'd where they are expell'd? But this only by the by, upon Supposition that your Assertion were true.

But tell me, Sir, are you *SURE* That our Reformers were for the *English Service*? *Cur.* *SURE!* Did you ever Read the Book Entitl'd *THE FUNDAMENTAL CHARTER OF PRESBYTERTY*? *Countr.* O that's the Book your Folks Swear by. I remember to have seen it about 14. or 15 Years ago when it was Fresh and New, but I have now almost lost the Memory of it. *Cur.* Well, Friend, that Author has *DEMONSTRATED* it. *Countr.* Pray, What has he *DEMONSTRATED*? *Cur.* He has *DEMONSTRATED*, Friend, That our Reformers Generally if not *UNANIMOUSLY* acknowledg'd the Communion of the Church of *England*, to be a Lawfull Communion, That the Chief Luminaries among our Reformers were for the *English Leiturgie*. That it was once *UNIVERSALLY*, in Use in *Scotland*, and was used for at least Seven Years together. But I have not now time to shew you how powerfully he does this. I recommend it to you to Read the Book it Self. *Countr.* Sir, I shall do so, and

shall give you my Thoughts of it at next Meeting, with respect to that Particular of the *Leiturgie*: *Cur.* Nay, but it may be a Moneth or more ere I return this way again. Then, Sir, I shall Write them to you by way of Letter; And so, seeing you can stay no longer, I wish you a good Journey home. *Cur.* ADIEU.

ADVERTISEMENT

TO THE READER:

THE *Country-Man* being informed, that some People Imagine they have found an Errour in the Calculation of the Full Moon, *March* 1687. in the First *Dialogue* Page 24, because it does not agree with the Corrected *Epacts*, nor with the Common *Prognostications*.

He thinks it needfull to Advertise the Reader, that in the said Calculation he went upon the Church of *Englands own* Scheme, and Argued upon her *own* Way of Computation, whereas, had he Argued upon the Corrected *Epacts*, or as the Common *Prognosticators* Calculate the New and Full Moons, he had found the *Calendar* for the Moveable *Feasts* in the *Service Book* not only Wrong once in 19 Years, which was all he aimed at, but wrong throughout, from the Beginning to Ending which he Hopes to Demonstrate if Challenged in Print.

The Reader is also desired to Advert, that the *English Calendar* is formed upon the Old *Julian Epacts* according to the Regulations made by the *Canons* of the Councell of *NICE*, for fixing

Easter.

Easter. But then he Affirms that the Omission of the Word *ON* or *UPON* in the *Rubrick* in the *Service Book*, is an Essentiall defect, and makes the Rule False, as is Demonstrated in the *Dialogue*. and has no Warrant from the *Nicene* Regulations. Which he is also ready to make Good by a fuller Deduction of the Matter, if need be.

What is further Necessary for Satisfying People about the Composition of this or the First *Dialogue*, may possibly be had either *IN* or *AT* the End of the *Letter* Promised in this, which is shortly to Follow. In the mean Time the *Country-Man* desires neither *Gentle* nor *Courteous* Reader but a *Judicious* One who is Acquaint with the Principles of the Church of *England*, and with the Writings of their Best Divines on the Subject, which he is sorry to find many of these that are fond of the *Service Book*, are not. But *Ignorance* he finds, *will be the Mother of Devotion*, to the End of the Chapter, among *Protestants* as well as *Papists*.

F I N I S.



